Lutheran Herald

Laymen's Sunday--October 21

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Tunja school girls, with their teacher Rosa Marin, imbibe a bit of history firsthand on an outing to Puente de Boyacá where the historic battle that decided the independence of Colombia and four neighboring republics was fought. This is the statue representing history, just underneath the Liberator's statue.

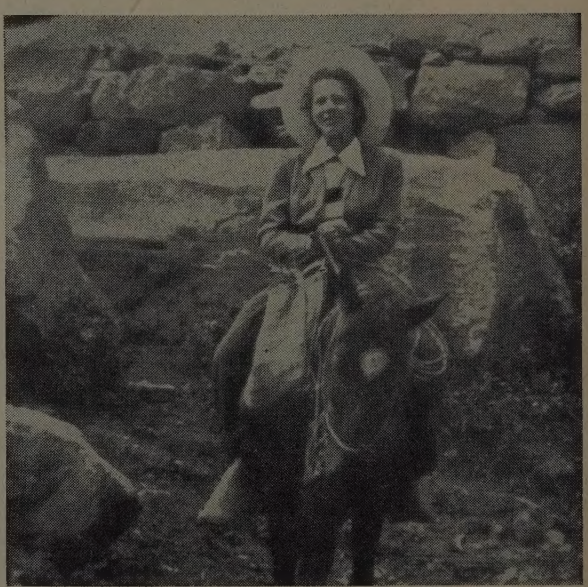
Sixteen hours by bus
and one and a half hours by horseback
and the wife of an oil geologist
in South America
visits two Lutheran boys
at El Cocuy

Flota Norte

Camilla Loftness Hump

We started at two o'clock in the morning, a dark, depressing hour for one as lacking in confidence in our destiny as I. As we stood ready to board the "Flota Norte," the bus bound for El Cocuy, Colombia, South America, I observed the contrasting nonchalance of my three companions, Helen Ostrem, wife of Gerhard Ostrem, a missionary in Colombia for twenty years, and Alfonso and Jorge Corzo, two Lutheran boys going to their home for school vacation. It seemed incredible to me even to be standing waiting to board the bus, listening to the all-Spanish conversation, and understanding little.

It all started as a sort of joke. One evening the boys and Mrs. Ostrem had dinner in my home, in a quiet residential area of Bogota. While we were having coffee in front of the fireplace, Jorge graciously asked me to visit his home in the mountains behind El Cocuy. When I asked how one gets



Elizabeth Heerde, missionary, on the trail to Carrizal

home, he laughingly answered, en hours by bus and one and a ours by horseback!" Comparing ttletrap buses in my mind to the airlines we oil company people y use, and knowing the lack of rn conveniences en route, the idea was beyond probability. ver, as the time arrived for my nd, an oil geologist, to return to untry to work for four weeks I Helen, "If you and the boys are to El Cocuy, I will gladly go you." They thought I was joking o did I, but everything seemed come arranged, and in spite of varnings by oil company friends, arted out on our venture into ry still full of anti-Protestant g and political violence.

e boys self-consciously helped me ttled on the bus, telling me over ver that I would "sufre mucho" is trip. The more I was told I suffer, the more determined I e that if I did suffer no one hear about it!

we wrapped warm ruanas res of wool cloth with a hole in nter for one's head) around our- and settled down in the short (obviously not built for Scandi- is) for some sleep during the hours, the bus driver turned on g South American music for our re. I believe I slept for spite.

cuy

began to break as we traveled the "paramo," a high mountain- rea covered with misty clouds moved slowly in and out be- the green hills. Ten, twelve, en hours passed almost uncon- y, except for the moments of ex- alertness when one searched ally for a "modern convenience" und none. Finally we arrived in cuy, a pueblo (small town) with ual South American pattern. The egant Catholic church stands in the center, with the market plaza in front, and the rest of the town composed of poor houses, and an inferior school and hospital.

Unbending my stiff knees, black and blue from rubbing on the seat in front of me, we unloaded our suitcases and started climbing a steep cobbled street followed by a group of boys, obviously intrigued by the fair hair of Helen and myself. We arrived at a door in a huge white wall (all houses are fastened together at the side for protection), on which Jorge knocked. Then the friendly attitude of the group of boys changed and following the example of a larger boy (who lives at the priest's house), they all started calling us "Protestants" as if it were a bad word. We entered the house quickly and greeted my new and now very dear friends, Helen Valborg Torkelson, and Elizabeth Heerde, Lutheran missionaries.

A Tour of the Town

The next morning, following my usual pattern of independence and curiosity, I asked if I could see the town. Volly quickly volunteered to take me, so we started down the street greeting everyone we met in our happy early morning mood. Soon I began to notice that a few school children started straight ahead as we passed, with some children running in their houses, slamming the doors, and yelling "Ave Maria." It gave me a rather "creepy" feeling to realize that I was considered a contamination to the pure.

A few courageous persons, and always the Lutheran believers, shook our hands openly in the streets. One half-frightened woman in the typical black shawl of the country stopped us and asked Volly if her daughter could attend the small Protestant school. She could not afford the uniform required at the town school, which is run by a fanatic teacher who encourages the students not only to shout at the missionaries but also to throw things. Volly, in her extremely pleasant way, told the woman she and Elizabeth would gladly help the girl. After profuse thanks the woman hurried off, in order not to be seen too long with the "Protestants."

The afternoon of our first day of rest was spent drinking coffee and talking on the flower-laden balcony of the missionaries' Spanish-style house, which overlooks their tile patio and the beautiful green mountains. In the evening we went down into the lovely small chapel for a service. On asking why the services were held at five o'clock instead of seven or eight o'clock, I was informed that the people had requested this hour so they could return home before dark and thus avoid being molested. A real surprise was in store for us that evening. In the middle of the service, we heard a knock on the door and in came two University boys and their beautiful cousin who wanted to talk about English lessons, but who listened to the service while they waited. Of course, everyone in the service recognized the prominent young

Jorge Corzo was graduated last year and is now working on his B.A.

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people. Later the young men called on me at my home in Bogota, and told me the El Cocuy priest had called their home and commanded the family not to allow the boys to return to the Protestant house. I discovered then that most of the people do not respect the priest but are fearful of his overwhelming power.

Up the Mountainside

The next day we arose early to make our trip to the home of Alfonso and Jorge.

Properly attired in leather "chaps" we mounted our horses and proceeded out the door of the house and down the cobbled street. At the end of only two blocks, we started the climb up the mountainside, following a rocky path lined much of the way with old mud walls. The horses lurched about and slipped around much of the time, and my heart was more than once in my throat. We crossed a bridge made of mud, sticks, and stones high over a seemingly (to me) raging river. My faith grew stronger minute by minute! However, nerve-wracking as it was at times, the ride was actually a beautiful experience. We could look back over the sunlit canyon, squared with farming patches and sparkling with streams and brightly colored flowers. As we passed the country people in the road they would say the customary Spanish phrase, "Vaya bien," or "Este bien," meaning "That you travel well," or "That you be well."

As we traveled higher and higher, I began to get slight stomach cramps from the lessening of oxygen. Bogota is situated at an altitude of 8,500 feet and we were now approaching 14,000 or 15,000 feet. In the distance we saw Jorge standing in a clump of trees waving. As we approached his home, with the clean whitewashed walls and the red tile roof, we met not only the immediate family, but also many cousins and friends. Leaning down from the horses we greeted each one individually, a handshake for the men and an arm clasp with the women.

We entered the court in the center of the U-shaped house, separated from the pastures by a stone wall. As everyone watched eagerly, we dismounted, and I, unhappily, turned my ankle.

Two children give a gift of eggs to Missionary Helen Torkelson.

Not wanting anyone to know that I had stomach cramps and that my ankle was really painful, I sat down on a log by the horse to rest a moment. Everyone started chattering in Spanish not to sit there, but to please come over by the table under an overhanging roof. Strongly desiring not to offend, I struggled to my feet and mustering a smile, walked delicately over to find a white tablecloth with lace edges laid on a log bench and pieces of velvet on chairs for Helen and me to sit on. Feeling greatly honored, we sat down and George brought out coffee, cookies, and candies. After we had had a short rest, George took us to a small room with a dirt floor, a bed, and a table. The walls had two or three small holes about the size of a saucer to let in air and light. In the room had been placed a bowl and a pitcher of water and a package of paper napkins for our use. Then it began to dawn on me just what very special treatment we were receiving. I asked Helen just how much money the boys had to buy these things for us, and she said about thirteen pesos a month (three dollars). The coffee we had was the type dr by most North Americans, and it a costs two pesos and seventy cent

An Appreciation

Previous to this trip I had been n ing the fine contribution these were making in the church work Bogota—giving devotions, sing playing the organ, and even hel with the cleaning. Feeling that I sh show their mother some appreciat I asked my maid and many others f the country what would be the n gift for the mother of Alfonso Jorge. Everyone told me cups saucers with flowers on them searched and searched in Bogota, finally found some pretty china with tiny flowers. Needless to without much Spanish, I was cerned as to how to present the

When the girls and Alfonso arr at the house, half an hour later we did, he handed me the gift w I had told him to carry carefully. S his mother was standing right be me, I thought I would present quickly with the least amount of at tion and embarrassment. By coi dence, everyone was standing in a l circle. When I began talking in Spanish of five months, every turned to listen to me. I proceed "Esta es para usted porque usted t dos ninos muy buenos!" Horrible gr mar, but worst of all I had said, "T is for you because you have two fine little boys" (and the boys are b close to six feet tall, and 18 and years old). Everyone laughed, but mother was pleased and thankf took her gift into a back room came out again immediately. I n found out when she opened the or if she liked the cups. It is the tom not to say anything but thank y but it is a real struggle for a N American not to ask, "How'd like'um?"

I Was Proud to Be There

Later, while sitting comfortably by fire of a huge semi-circular brick o I was asked gingerly if I would pl

ve; I did so grudgingly, but fortu-ly. One of the men arrived with g poles at the ends of which were h green leaves, and began to clean oven. After several sweepings, in it loaf upon loaf of bread and atoes to bake. How delicious!

As usual in Colombia, a torrential vnpour began late in the afternoon. visioning ourselves turning horse-k somersaults down the mountain-, it was decided we would spend night at the house. The boy's sister ed if we wouldn't prefer to spend night at her home, which was more dern, but Helen and I said no, that were visiting the boys and their her. So as the people left, including ttle girl who had come for milk y in the day and stood holding her k pail and watching the events and nge people all afternoon, we went the kitchen to have some more h bread and coffee. It was pitch k in the kitchen, with only an open for cooking and a candle which nso purchased hurriedly at a tiny by store. Jorge took me aside pri-ly and said, "We are proud to e you stay in our home." And I proud to be there.

whispered conversation then en-l between the mother and boys, ch Helen interpreted to me as a sion not to bring the sheep into the tyard as long as we were staying night. We immediately told them ll means to bring them in as the nditos" would surely steal them, I insisted on helping to bring n in. All were shocked at my sug-ions, but I started toward the pas-to get them. Jorge then untied n and I led them in by the ropes. nso asked Helen in an astonished ner, "Why are you North Ameri-that way?" I realized then that Colombian woman of my economic would ever go near sheep. They e all amused. It grew darker and er, and soon in the kitchen there only the dim but cozy light of the fire and candle. We began sing-hymns and Jorge led devotions his Spanish Bible. The mother watched and listened, and I wondered what were the thoughts in her kind and gentle mind.

In the middle of the evening the boys disappeared for a while. Later we discovered that they had put a double bed of boards, most likely the master bed, into our narrow room, had placed two mattresses on it, nice sheets, and many, many blankets (I assume all that were in the house). Jorge also arrived with a clean burlap bag which he put on the floor for our feet. We propped the door closed with a big stick provided for that purpose, and climbed in for a much needed sleep.

Mountainside Visits

Bustling noises in the court awakened us the next morning. On coming out of our room we were greeted by each one with a hearty handshake, then ushered into the kitchen for a heartier breakfast of potato soup, large chunks of bread, and hot chocolate. With such nourishment we proceeded to travel

Elsa and Miriam attend the small school run by the missionaries.

the mountainsides to visit relatives. At each home we were treated as honored guests, and offered many types of food: soft boiled eggs eaten from the shell with tiny spoons, sharp, homemade white cheese, potatoes galore, and hot un-pasteurized milk, straight from the cow, which I had to forego.

We saw the spot where one cousin had been killed during the revolution for being a Protestant, and where another cousin was scraped on the side of the head by a soldier's bullet. The latter survived and is now one of the well-loved Colombian Lutheran pastors. Since his return from Argentina, where he studied at the seminary, he has been in jail three times and has had all his books burned.

Between houses a dark Indian boy, Pedro, also attending school in Bogota, arrived on horseback to give me his horse. I refused at first, but upon their insistence I mounted and felt like a real queen with all the others traveling on foot. Only one factor deflated my ego. The boy kept jumping up on the rump of the horse, and sliding off again. A queen hardly makes such an exhibition except in the circus!

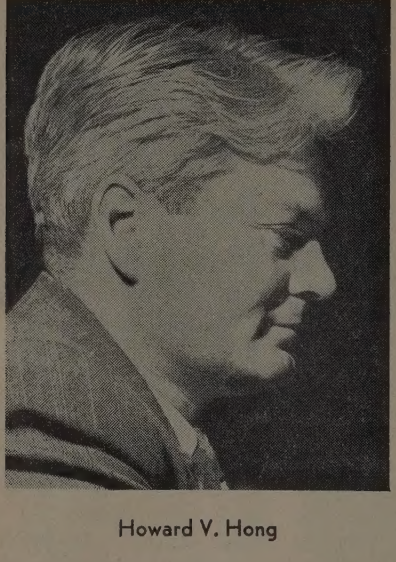
Our arrival back in the town of El Cocuy must have been quite a caravan entrance, with George dressed in a dark suit, tall and proud, leading us into town. He walked us right down the main street of town ignoring stares and comments, a man proud of himself, of his friends, and most of all of his religious convictions.

I was anticipating more adventure in El Cocuy the next morning, when the priest was to arrive for his usual Saturday morning singing and preaching at the missionaries. With him he brings 30 to 100 people and a statue of the Virgin Mary with her back turned so she won't be offended by the Protestants. But a political killing by the mayor's secretary the night before necessitated an immediate funeral. After I left, the priest was back, with more people than ever.

So I came regretfully to the end of my adventure. It left me a far stronger Christian than before, and I hold in my heart an unbelievable admiration for missionaries and for the Colombian people who become and remain fine Christians regardless of intense persecution.

May God be with and bless them all.

The first in a series of articles on "Christian Vocation"



Howard V. Hong

There are two ways to worship.
One is to bend the knee;
this is the worship of inwardness.
The second is to work--
to work where one is.

Occupation and/or Vocation

Things happen to words when men's thinking chang
Take *"queen"* for example. The older form *"cwe*
referred to woman—every woman. The specializi
shift in meaning from *"woman"* to *"the first lady of t*
land" is a reflection of a deeper shift on the levels
political thought and practice. Apparently the co
temporary young man speaking of "my queen" tr
to combine the generality of the early meaning, whi
permits any woman to be queen, with the singular
of the later meaning, which elevates.

Something like this, but in two directions, has ha
pened to *"vocation."* "Vocation" has long had a speci
ized religious significance. The Reformation rediscove

vocation broadened the meaning—*in a certain way.* the succeeding generations our thinking has shifted -unconsciously and *vocation* has been generalized neaning until now it is quite synonymous with *trade, occupation.*

ocation means *call* or *calling,* and traditionally it meant the call to the religious life, a call away from ordinary activities of ordinary life to a special kind ife within the structure of the Church. The monks, nuns, and the clergy were *called*—they had a *voca*—to the religious life.

Villa Cather in her short story, "Paul's Case," tells he young man enamored of the theater, the sym-ny hall, and the opera. A young actor is cordial to l because he seems to have "something akin to t churchmen term 'vocation.'" To Paul there was ething superior about the world of the arts because is view the world close about him seemed always wear the guise of ugliness. True life—to Paul—ned to be apart from the daily drudge—school, un-ted advice, petty economics, and the odors of cook-

Vocation has long made a similar distinction be-en the called life as a life apart from the workaday

Divine Invitation

Reformation rediscovery of Christian vocation rec-ized that *vocation is a call to the religious life.* But ejected the notion that the clerical and monastic life e life of *the religious*—was for Christians in any ntial way superior to other modes of living. Luther es sharp comments about the praying and hymn-ing of the Carthusian monks and asserts that the d sweeping the floor "as in the sight of God" is forming just as holy a task. He does not tire of phasizing all needful neighborly work as proper pation for the called man—that is, for every Chris-. He takes special care to stress the dirty, menial s, for is not the mother washing diapers reflecting very cleansing work of God, and does not the ner spreading manure betoken the sustaining, re-ing creativity of God?

uther and Calvin never questioned *vocation* as the to the religious life—the life of divine fellowship a life as "followers of that Way." What they did was a sense to affirm that all the world is a kind of nastery and that all Christians are called to a re-ous order. A man's occupations—his many occupa-s as worker, as father, as citizen, etc.—are caught in the religious life. What occupies a man in his y life is to be expressive of his vocation—*his being ed by divine invitation to the Christian life.* All work illing neighbor-need is then expressive—in love to ghbor—of gratitude to God. Luther had blasted at k-righteousness. Simultaneously he caught up work into an expressive ethics of Christian gratitude—for, after all, does not a good tree bear good fruit?

In the Promise of God

There is a depth, a maturity, a profound understanding of human life and of the Christian proclamation in this Reformation rediscovery. It also meant an equalizing of men before God. A man is not his occupation but is rather a person existing before God and in the promise of God. Differences between various occupations become in this sense indifferent, and all faithful work before God gains a derived dignity because the *person* is called of God, and this calling is to be lived out *where one is.* The professor and the farmer are not Christianly called to be a professor or a farmer, but the professor and the farmer are *called* to newness of life hidden in God, to a life which is to be lived out openly among men *where one is*—as professor, father, farmer, citizen—in all the various tasks whereby neighbor-needs are met.

In a strange but subtle way, half consciously and half unwittingly, over the past three centuries we have shifted the meaning of *vocation* although we have kept the word, keeping some of the odor of sanctity in a sense of the "dignity of work." We have dropped "as in the sight of God" and yet sought to save the significance of work. *Occupation, job, trade,* have become synonymous with *vocation*—witness vocational agriculture, vocational schools, vocational opportunities. We have kept the word as if it were a magic sign, but we have either lost or rejected the essential meaning of *vocation.* But to steal a word to enrich the meaning of work is like stealing money to pay debts—the essential meaning and the basic relationship are missing. *Occupation* can never, Christianly, be synonymous with *vocation,* for *occupation* refers to a man's use of his time, part of his time, and *vocation* centers on the orientation of his life, his entire being, in response to a divine word—God's call to a life of faithful fellowship which is worked out (not for) where one is.

The meaninglessness of daily labor is a deep problem for millions in our time. The Christian doctrine of vocation is not meant to endow work with significance, for it is a doctrine of the relationship of existing men to the living God. Nevertheless, it necessarily overflows into daily tasks, because in newness of relationship to God the Christian by implication has a new relationship to nature, to his use of time and gifts, and to other men. Work, then, is caught up in the Christian life. The called man and woman, says Luther, worships in faith on his knees in meditation and prayer, and worships standing up among men—working as followers of that Way—called to a fellowship and sent out into every needful activity.

EDITORIALS

"Stories of Continuing Importance"

At the recent meeting of the Lutheran Editor's Association, Dr. Albert Stauderman, associate editor of the *Lutheran* (ULCA), gave a summary of what he considered ten religious stories "of continuing importance" at the present time. His subject was a variation on a topic which has been on the editors' program annually for many years, usually under the title, "The Year in the Churches."

We believe our readers will be interested in Dr. Stauderman's listing. We wish we had the space to give in detail his interpretation of each story. Here are the ten stories:

(1) The rise of nationalism in many parts of the world, particularly Asia and Africa. Perhaps the most serious problems connected with Foreign Mission work today grow out of this situation which makes it difficult for foreign missionaries to continue their work and at times impossible for them to gain entry to the countries to which they have been called.

(2) Growing Christian unity in Asia and Africa. At least in part, this movement is linked with the former situation. More and more, the emphasis is on the development of an indigenous Church; more and more the attempt is being made by Christians to find a common meeting ground. In a number of areas there are union movements in various stages of progress. At their best, they will strengthen the Church; at their worst, they might result in a watering down of its message.

(3) The story of witnesses "under the Cross." Particular reference was made to Hungarian Bishop Ordass, whose story has been told in these pages. It was pointed out that there is an excellent possibility that he may be granted a new trial and be completely exonerated. The Rev. Paul Mackensen, ALC pastor on loan to the department of Foreign Missions of the ULCA and one of the few American civilians still imprisoned by Communist China, may quite possibly be released in the near future. Since both cases are still decidedly "fluid," this constitutes one of the stories "of continuing importance" which may reach a climax at any time.

(4) The series of "interchange" meetings between Russian and non-Russian churchmen is still going on and may lead to some interesting developments in the future. At any rate, as a result, American Christians will come to know a great deal more about the actual status of religion in Russia.

(5) Persecutions in Spain do not involve Luther in particular, since Spain has few Lutherans. Howev the treatment being accorded the Protestant minori in this overwhelmingly Roman Catholic country c tinues to give abundant proof of the intolerance Rome.

(6) The story of persecutions in Latin America con closer home because in South America the Luther have felt the full force of Rome's wrath. Dr. Staud man called attention to a change going on within Roman Church in South America at the same time t the persecutions continue. That is the growing empha on the worship of the Virgin Mary. This has reach the point when one may say that the Roman Catho Church there is now worshipping "the Holy Quart instead of "the Holy Trinity."

(7) As far as the United States is concerned, entire issue of segregation of colored and white deep religious undertones, even though it is chie a matter of economic and sociological significance. will have to be admitted that the Churches have always shown the greatest courage in facing up to t problem—although at least in theory most Christia seem to know what is right and what is wrong.

(8) Merger and division among Christians is a p petually continuing story of importance. The Cong gational-Christian Church and the Evangelical and formed Church are approaching union. So are t Presbyterian bodies. Within the Lutheran family, t ALC-UELC-ELC union is all but consummated. T Augustana-ULCA merger movement is gaining mome tum. And within the Synodical Conference, Missou and the Wisconsin Synod seem to be approachi mutual understanding while the Norwegian Synod co tinues its policy of aloofness toward Missouri.

(9) Is there revival in the United States? Much c be said on both sides of that question, and, while the will be no definite answer forthcoming, the subject w continue to be discussed.

(10) The question of to what extent and how ligion can be brought into the public schools continu to be discussed—without much chance of a satisfacto answer.

These stories—all of which, in some form or oth have been dealt with in these pages—may well prove be the crucial stories of the next twelve months.

is–We Hope

vhere in this issue is the first of two installments lengthy article by Dr. S. C. Eastvold, president acific Lutheran College. It is accompanied by a ying statement from the president of the Church. ere is much in Dr. Eastvold's article which com- ls itself to the people of The Evangelical Lutheran ch, as we now prepare ourselves for membership ie World Council of Churches. A great deal of l research has gone into the preparation of the e. The Church may well thank Dr. Eastvold for rsing for us the historical background and some of mplications of our stand on Christian fellowship onism).

the other hand, we wish very, very much that he omitted the opening section of his article entirely, that some of the references to the World Council hurches did not so pointedly call in question the om of the General Convention in voting member- in WCC. We have the same objection to this aspect r. Eastvold's article that we expressed concerning of the communications which appeared in these some weeks ago. It is not pertinent to discuss thing which the Church can not change except by ention action.

e do not for an instant question the right of any ber of the Church to react negatively to something the General Convention has decided; nor his right to do all in his power to seek review at a later convention. We do, however, question the propriety of demanding space in LUTHERAN HERALD for such a purpose. If this matter becomes pertinent again before the 1958 General Convention, of course these pages will be open to a discussion of whatever proposal will be before the Church. Until then, we feel that discussion here is out of order.

Therefore we renew the expression of our hope that the publication of Dr. Eastvold's article will bring this one-sided discussion to a close. We always hesitate to say that further articles on a given subject will be refused. However, we are quite willing to state that none will be accepted from now on on this subject, unless some reasons which we cannot now foresee make it essential that we run them.

It is, in short, the basic democracy of The Evangelical Lutheran Church which is here involved. It does no good to argue, as one man wrote, "In the 1948 case Truth won, not men. In 1956 Truth lost, and the advocates of sinful unionism won." For an individual to believe this is, of course, understandable and no one will question his right so to think. For him to insist that, because *he* thinks so, the Church must agree is to strike at the roots of our democracy.

rsuasive Testimony

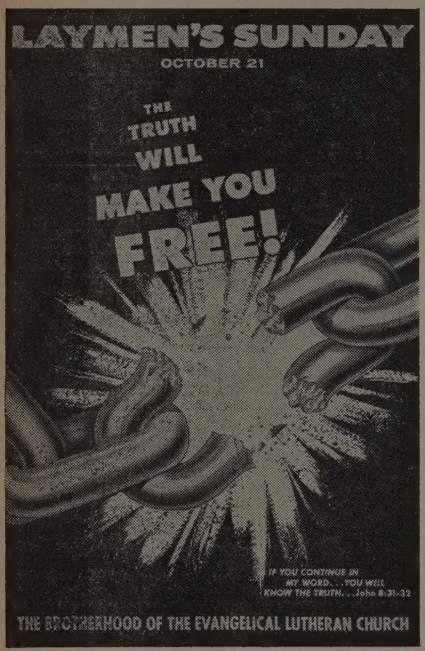
synodical Brotherhood has prepared some material congregational use in connection with "Laymen's lay," October 21. In it we found this statement: most persuasive testimony in the world is a lay- s life." That may well be the motto of this year's vance of a Sunday which seems to be becoming and more a part of our Church's life.

one respect, the concept of "Laymen's Sunday" is ely incorrect. Every Sunday is laymen's Sunday; day is laymen's day. However, setting aside a for special emphasis on the Christian layman has dvantage of making it possible to stress the doctrine ie priesthood of all believers and the glory of stian vocation; and to outline the various areas ecial service open to the men of the Church. Of , we consider the former by far the more important. it is quite possible to center both aspects under oncept of "testimony," for everything that a Chris- does is a testimony concerning Christ—negative or ive. No one can dispute the fact that the Church d therefore the Lord of the Church—is to a large e judged by the speech and conduct of its adher- In a negative or a positive manner, all that we do y or leave undone or unsaid constitutes our witness.

It is coincidence that this particular issue of LUTHERAN HERALD ushers in a series of articles having to do with Christian Vocation. The introductory article by Dr. Hong will be followed by occasional articles by representative men and women discussing their respective vocations. Our hope is to accomplish exactly what Laymen's Sunday should aim at: to emphasize the fact that anything done as Christians is Christian vocation.

We recently read advance proofs of a book on Foreign Missions which has probably just been published at the time this is read. The author is not himself a foreign missionary, which gives added objectivity to the volume. To us the greatness of the book lies in the clearness with which it emphasizes the universality of the Christian witness. To be sure, the foreign missionary witnesses for his Lord; we might almost say that that is his "professional duty." So does the native worker. But so do a dozen "minor" characters in the book—people whose life occupation has not changed because they became Christians. They are doing the same things now as they did before they were saved. With this difference: their occupation has become a Christian vocation. With the word "Christian" added, they are now giving "persuasive testimony" to their Lord.

The Truth Will Make You Free...


LAYMEN'S SUNDAY
OCTOBER 21
THE TRUTH WILL MAKE YOU FREE!
IF YOU CONTINUE IN MY WORD. . . YOU WILL KNOW THE TRUTH. . . John 8:31-32
THE BROTHERHOOD OF THE EVANGELICAL LUTHERAN CHURCH

This is only a portion of a statement made by Christ. It has b frequently turned into one of those nice statements that r easily off the lips. A sort of popular saying pleasing to quote

But let's not take it out of its context. Truth, as Jesus speaks is not a relative matter here when you examine His whole st ment in the light of other things He said about knowledge, tr and freedom.

Freedom is conditional. A little "if" stands boldly in front Christ's statement about truth and freedom—"If you abide in word. . . ." Freedom is rooted in truth, truth in knowledge, knowledge in His Word. They must go together, you see.

The truth that frees is in the knowledge of the Word faithfulness to it—abiding in it. Faithfulness is commitment. Th is no freedom without commitment. The higher the ideal standards to which a man commits or obligates himself—the gre will be the extent and quality of his freedom.

The lower the ideal and standards to which a man comm himself—the greater will be the extent to which he becomes a sl

Faithfulness—commitment—to the Living Word is the assura of freedom from sin and death. But it also means freedom something—righteousness, self-control, life and service to God our fellowmen.

Men of the Church, Laymen's Sunday may be just anot Sunday, but for each man it should be a day of commitment rededication to The Truth.

Jesus says, "I am the way, the truth, and the life. . . ." He men free. When He sets them free they are free indeed!

Reprinted from Sunday Service Folder for Laymen's Sunday.

Three Eras—Important All

Harold B. Kildahl, Jr.

TWENTIETH SUNDAY AFTER TRINITY
October 14, 1956
Text: Matthew 22:1-14

Era number one! God dealt with the chosen people of old. He chose them. He promised them grace and every blessing. He was patient with them and sent His prophets to them to "stir them up" that they might return unto Him. Again and again the record reveals that the prophets were poorly received, rejected, stoned, killed.

Era number two! God established His Church. Christ came into the world and founded the Christian Church bearing His name and ministering in His name to all mankind. From the humble beginnings in Judea, to the uttermost parts of the earth, the Gospel has gone out as men and women, His servants, have carried in hearts and on lips the message of invitation to the feast of love and the abundance of grace. It is true that within the boundaries of the visible Church there are two kinds, the wheat and the tares, the believers and the hypocrites, the good and the bad. You and I know this. We do not pretend that membership in the Church necessarily means that the member is a Christian. We do not deny the fact that sometimes, perhaps very often, unbeli have become members of the Church. But it is not fo to judge the hearts of men. It is not for us to bec the final authority in matters of faith and life.

Era number three! The day to come. When C shall come again to judge both the quick and the d and according to the Gospel invite or reject the m tudes, all will be known. Then the hearts of men s be laid bare, and the man without the "wedding ment" will be excluded and be cast away.

In the history of God and His relationship to all three eras are important. Each in itself is a s but when taken together they "spell out" the na of God, His love, His justice, His patience, His w His mercy, and His law. Taken together there distinct continuity to the plan, the purpose, and unequivocal righteousness of the Lord. From it is no escape.

You and I are living in the second era. The op tunity to receive the Gospel is ours. The Christ of is our faithful Savior and the Gospel is ours to and to share. What are you doing about it? Wh your life thus far, and what do you think of C today? It's important—eternally important.

Three eras: one past—one present—one to come Christ, friend, be saved. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-FIRST SUNDAY AFTER TRINITY

Epistle: Ephesians 6:10-17

The Gospel: John 4:46-53

Monday, October 15

THE WHOLE ARMOR

Read Ephesians 6:10-17

on the whole armor of God, that ay be able to stand against the wiles devil.

t just part of it, mind you. This is ht workout against some little up- This is no off-hand getting up to own a threat. This is the Enemy re arming against. And he means ss. That's more than a light wound nterested in inflicting. He wants the l to be fatal. Nothing less than That's why you can't afford to take ightly. Not just part of God's ar- all of it.

at happens if you are protected all l? Satan keeps trying, but he can- rm those who depend wholly upon By God's power and might His n are able to stand. Luther put it ay:

d were the world with devils filled,
All watching to devour us,
r souls to fear we need not yield,
They cannot overpower us.

is is the confidence of those who put rust in God.

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Tuesday, October 16

WHAT DO YOU WANT?

Read Mark 10:46-52

And Jesus said to him, "What do you want me to do for you?"

The blind man knew what he wanted. "Master," he said, "let me receive my sight." Sight is the one thing he wanted, and the Lord gave it to him. He could have asked for something less than that. "Just let me talk to you a minute," he could have answered. Or, "Let me shake your hand." If not that, then just some pleasant conversation, or the answers to some vexing questions. But no. With Jesus at hand he was not going to waste the chance he had to get his sight. That is the one great thing he wanted.

How about you? What do you want of Jesus? Just some high ideals, or some off-hand acquaintance? Or do you want His saving grace applied to you so that all your sins are covered? Do you want the life He offers so that you shall have life eternal?

Jesus asks the very same question of us. He knows what we need, but He awaits our request for its answer.

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Wednesday, October 17

STAND IN AWE

Read Romans 11:17-21

So do not become proud, but stand in awe.

Paul is here speaking to Gentiles who inherited what was first meant for the children of Israel. What was rejected by Israel was given to the Gentiles. But they shouldn't boast about it. They should not be proud. They should remember that sonship with God was theirs by faith and they *could* lose it if they did not hold onto it.

Translated into terms of our own day, it is possible that we can be proud that we are Christian—proud in the wrong sense. Or we can be proud that we are not drunkards, lawbreakers, dishonest rascals. We should not be proud of these truths as much as we should be thankful. We should say, "By the grace of God I am not a deceitful, cunning, scheming man."

Indeed it is a good thing to be saved and to know it. But pride does not belong in the picture. Its presence is a sign of danger. A valued faith is held carefully in the folded hands of belief.

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Thursday, October 18

NOT IN THE DARK

Read Matthew 16:1-4

u know how to interpret the appear- f the sky, but you cannot interpret gns of the times.

e Pharisees and Sadducees, among , were always coming to Jesus to Him. Their attitude was wrong. were "smart" about it. They did k because they were honestly seek- answer. They tried to trip up the Jesus. And they were wrong in de- ng further signs of His divinity. y wished to see signs from Him, all ad to do was believe in what they en and heard.

rist never leaves sincere people in rk. While we have no right to ask new sign for every day, we are not ithout witness. All we need to do is p the Word, look at the wonders he beauties of life about us, and ook to ourselves and the grace that pours out upon us.

ae Christians know how to read the They tell of God's love and the g of His Kingdom.

✠

Friday, October 19

UNITED WE STAND

Read Colossians 2:1-3

That their hearts may be encouraged as they are knit together in love.

There have not been many instances of Christians staying Christian by cutting themselves off from other Christians. There have not been many who have been able to stand up without the support of others. And it is to give and to have this support that Christians are banded together in congregations. Their hearts are warmed and encouraged as "they are knit together in love."

That is why Christian young people have a better chance to grow in grace when they associate with others in the faith. And at no time in life is it easy to remain faithful without staying in the company of the saints.

There is an encouragement that comes to the faithful when they mingle with their own. Worshipping together, praying, working, they strengthen one another. Let us be thankful to God for Christian fellowship.

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Saturday, October 20

HOW DO YOU PRAY?

Read Luke 18:1-8

And he told them a parable, to the effect that they should always pray and not lose heart.

One fine advantage in growing up in a Christian home is that children learn to pray with regularity. They pray in the morning and at night, and at meals they learn to say grace and to give thanks. If this practice is instilled, it will continue to be a part of life as long as life lasts. And it will be greatly helpful.

But the reference here, in this passage, has to do more with special prayers we offer when we are seeking something other than daily blessing. When we are pressed by trouble we go to God in special prayer. Perhaps God does not hear us right away. Then what shall we do? Shall we drop it and let it go? No, we are to keep on praying. Jesus says we are always to pray and not lose heart.

Teach me to pray regularly, O God, and in faith. Teach me that sometimes I must wrestle in prayer. Let me look to Thee with confidence. Amen.

LIGHT OF CHRISTIAN FELLOWSHIP

S. D. Disrud, Superintendent
Solheim Lutheran Home
Eagle Rock, California

Christians are asked to let their lights shine. That is the duty of everyone who claims to be a follower of Christ. In every field of Christian endeavor, we are expected to be bearers of good tidings and dispensers of light in a dark world.

A light helps a person to find the way. Therefore our Homes for the Aged seek to be lighthouses, giving guidance and direction to the guests who live in the Home.

Being friendly must be a by-product of Christianity. Sometimes, in living our lives as Christians, we forget that love, kindness, goodness, and friendliness are the fruits of a Christian personality. Yet if a person is infused with the spirit of Christ, the above attributes will be manifest in everyday life.

At Solheim Lutheran Home we try to create an atmosphere of happiness and love among the guests. Dwelling as a big family, there must be understanding, forgiveness, and consideration for the welfare of others. We seek to create a spirit of good will and contentment among the guests and the staff. A Home for the Aged must not be a place of depression and gloom.

Beautiful sunsets are wonderful to behold. So should be the sunset of life for each of us. And if this is to be true in our lives, we will have to make an effort to grow old gracefully, patiently, and lovingly.

We try to make our guests feel that God still has a purpose in life for them too. They are an important part of life, and they are wanted. Older people have a right to think, to plan, to create, and day by day to live useful lives to the glory of God and to the blessing of their fellowmen.

LIGHT OF CHRISTIAN SHARING

O. K. Davidson, Superintendent
Josephine Sunset Home
Stanwood, Washington

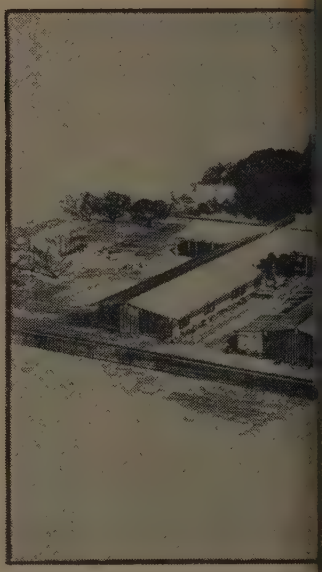
The Josephine Home Sewing Circle meets weekly on Tuesday afternoons. Those who can do handwork of any kind are invited to join the circle. Those unable to work are urged to join the fellowship and share in the refreshments. Guests and members of the staff work together in the sewing circle.

The sale of handmade products goes on the year round, but the big events are the annual Summer Festival, and the special fall sale and open house conducted by the circle. A piano for the chapel, two vacuum cleaners, and other equipment for the Home have been furnished by the circle.

The guests of the Home do not want to be left out of active participation in the work of the Church. They wish to share the concern and active giving necessary to promote personal Christian life. Offerings are given not only on Sundays; every day is an "offering day" for any one who has a gift to give. A small white church with a slot in the roof is the offering receptacle. Lutheran World Action, Foreign Missions, Home Missions, and Charities have been remembered thus far this year.

Their particular Home Mission project is the Shepherd of the Hills Lutheran Church at Concrete, Washington. The work at Concrete was started by the North Puget Sound Circuit, and is being supported in part by the congregations of the circuit. We of Josephine Sunset Home want to lend a helping hand.

To share is to grow in Christian living. As our old people pray, worship, and share we are assured that our friends far and near will pray and share that others may live.



L. C. Foss S

LET US DO GOOD . . .

The Evangelical Lutheran C
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HALL BE LIGHT

Washington

H. L. Foss, President
Pacific District, ELC

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whence they shall not return.

THE REALIZATION OF A HOPE

Harlow B. Nielsen, Superintendent
L. C. Foss Sunset Home
Seattle, Washington

The construction of the new L. C. Foss Sunset Home, which began late in August, is the realization of the hope of thousands of ELC members in the Seattle and Olympic circuits of the Pacific District. Long before the original Home (which had operated since 1930 with quite inadequate facilities, and a capacity for only 16 residents) was closed in October, 1953, these friends of the cause of our aging people had glimpsed the light of hope for an enlarged, modern Home. They wanted to care for the rapidly increasing number of oldsters who need the loving care which only a church-operated Home can provide.

Because of the financial problems involved, the light of this hope at times was almost extinguished; yet today it is being fully realized. The realization is the result of united prayer support of this project, and the working of the Holy Spirit in the hearts of the people as a direct answer to these prayers. The fund-raising campaign, from its inception, was based upon reliance on God's answer to prayer. In this prayer program, the Foss Women's Auxiliary, most of whose personnel are members of the WMF, played a particularly prominent part.

Thus the Lord's answer to the prayers of His believing children has brought about the building of the new Foss Sunset Home. It is a one-story, fireproof structure with capacity for 54 residents in the first unit. God has permitted the light of hope to expand to full realization, assuring many aged folk in Seattle and this area that "at eventide there shall be light."

LIGHT FROM GOD'S WORD

Mrs. Harald Siqueland

Today a challenge comes to every one of us to *think, study, pray and act* in regard to the benevolent and social welfare institutions of our Church. These are the Christian homes and centers, built and maintained by God's people. In them children and old people, the physically handicapped and the mentally ill, the wayward and delinquent, those sick in hospitals, or lonely seamen from many lands find that God's love still surrounds them and God's people really care. Let us open our hearts and freely share God's treasures with our "brothers and sisters in Christ."

What does God say about these things? "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1). "We want you to know brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. *For they gave according to their means, as I can testify, and beyond their means of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this not as we expected, but first they gave themselves to the Lord, and to us by the will of God"* (II Corinthians 8:1-5).

These pages were planned by
Mrs. Harald Siqueland
Charities Secretary

"Ye Shall Be My Witnesses"

S. C. Eastv

Our Evangelical Lutheran Church has voted to join the World Council of Churches. Article X, Section 2, of the Articles of Union provides that our membership in the WCC shall "be subject to review at the first General Convention following the constituting convention of The American Lutheran Church [the new Church]. . . . Procedures for review shall provide opportunity for presentation of the issues on both sides of the question, such presentation to be under the supervision of the Church Council" *(Report of the J. U. C.,* p. 146). Dr. Schiotz ruled that this article is still in effect, even after the decision of our Church to join the WCC *(Daily Bulletin,* Number 6, June 25, 1956, p. 98).

In 1948 the WCC issue was warmly debated, and our Church, on the whole, was better informed about the advantages and hazards of the WCC than any other group of Lutherans in the world! By a vote of 872 to 546, it was decided to stay out of the WCC. A sizeable minority remained unconvinced of the wisdom of that decision and continued as a "loyal and loving opposition." Following that convention, the Church went on its way doing business as usual. However, the careful observers saw the WCC handwriting on the wall at the 1954 convention, and were prepared for the trend which brought about the decisive decision at the 1956 convention to join the WCC. The votes in favor of the ELC joining the WCC were 1,434, and the votes opposed were 685.

Only 129 votes were cast against the merger. Some of these votes were undoubtedly cast against the WCC; otherwise the merger vote would likely have been well nigh unanimous. Undoubtedly, some voted in favor of the WCC for fear the merger might fail. Except for the merger, the WCC would not have been an issue at the 1956 convention. After listening to the debate at the convention, it struck me that the size of the minority was larger than expected. It had been ruled that it should require two thirds of the votes cast in order that the ELC might apply for membership in the WCC. The vote to join the WCC was carried by a 21 vote margin, and the Church instructed its Church Council to take the proper steps to carry out that resolution.

The convention debate on the WCC issue was carried on at a very high level, equally honest and sincere on both sides. It is safe to say that many who worked against the WCC are somewhat relieved to have the matter settled. They fought a good fight and kept their faith. Henceforth, they will be a *"loyal and loving opposition"* to the WCC—pending more light and favorable experience in the organization. They do not believe that wisdom will die with them.

The WCC Debate Has Been Valuable

The WCC controversy which has been going on in Church has had the effect of focusing attention on need of *witness*. Those who favored the WCC ma tained that they were entering this organization order to *bear witness*. Those who were opposed to WCC maintained that it would be *very difficult to b witness within* the organization. They pointed to liberals and to the Greek Orthodox element, with many Romanizing tenets, in the WCC. They did t very sincerely, and pointed to the fact that the Luther in the WCC had failed to bear effective witness a group. They admitted the fact that some Lutherans the WCC had brought individual and effective witn The opposition feared that the WCC would not a free forum for an evangelical witness.

To one thing all are agreed, namely, that while c troversy is not usually a thing to covet, it has in t case served to focus attention on why we are join the WCC. Special attention will be focused on the E as it moves into the WCC. It will be expected that ELC will bear her strong witness in this forum, a that such a witness will be recognized and will h a real impact! The rank and file of our pastors a thoughtful lay people expect a faithful witness w be borne. Such an attitude and witness will help remove the confusion that is largely felt by the siza minority of 685 pastors and delegates who stayed soli against the decision, even after some of the most pow ful personalities in our Church had written and spok in favor of joining the WCC.

This large minority against the WCC believe th stand where our ELC stood during our first 100 ye in this country. They sincerely believe that members in the WCC would have been unthinkable in the d of our fathers in 1917 and before, and that the fath would have almost abhorred the thought of such alliance. Many of our pastors and delegates are dee troubled. They find it very difficult to adjust to a n way of church life. They are sincerely seeking to fi a way to satisfy conscience and to reconcile the old w with the new. To be the minority in 1956 is a far m difficult experience than it was to be the minority 1948.

It is therefore my devout purpose to encourage hesitant and timorous brethren and to speak a word caution to those who are overly aggressive in ext Lutheran affairs.

The *"loyal and loving opposition"* to the WCC concerned about Amsterdam and Evanston, even thou we always send to such conventions some of our m

ned leaders and able theologians. It is sincerely ved by many that the WCC is unionism on the *dical level.* The question is sincerely asked: "If nism is practiced at the *higher level,* what is wrong t it on the *local level?* If unionism is good at the *evel,* why is it not good at the *local level?* If the cross of non-unionism is to be borne by pastors and lay people at the *local level,* why shall that cross be lifted from the leaders at the *synodical level?* These are real problems and legitimate questions, and they are conscientiously asked. The anxiety and concern which has created the opposition to the WCC stems largely

STATEMENT OF CLARIFICATION

Church Council held two special meetings during week of the General Convention, one of which on Saturday evening, June 23. That was the evening the convention's decision to apply for membership e World Council of Churches. Several of the district dents expressed a concern lest some pastors might pret this decision as changing the Church's position unionism." The discussion that followed resulted motion requesting the president to appoint a com- e to prepare a statement of interpretation concern- "unionism" and to report to the annual meeting of Church Council in February. During the discussion, Eastvold, vice president of the Church, announced he had already decided to prepare a personal state- t on "unionism" for publication in the LUTHERAN ALD. *It is this statement that now appears in the* ALD. *The report of the Church Council will appear spring, after the February annual meeting.*

hen I read Dr. Eastvold's article, it was immediately to me that the first paragraph, which refers to a g of the chair, is incomplete. I wrote to Dr. Eastvold ng this to his attention. He replied: " . . . I think ight be well if I leave my article as it is. This will you a chance to make a clarifying statement which rwise will be left unclear in the minds of a host of ested people." I welcome the opportunity to sub- such a statement, although I would have preferred vait until after the meeting of the Joint Union mittee, October 23-24.

here are two things in the first paragraph of Dr. vold's article that may contribute to misunderstand- by obscuring the essential action of the convention:) The interpretative statement on page 98 of the ention's Daily Bulletin is incomplete. The correction orized by the convention will be found in the ial minutes when the convention report is ready for ibution (about October first).

) The article omits any reference to the very im- nt interpretative action of the convention itself rded on page 71 of the Daily Bulletin.

technical discussion of these two items may be using to some of our HERALD *readers. Let me fore summarize the convention's action as simply ossible:*

(1) The convention's adoption of the Joint Union Committee's Resolutions I and II approved the Constitution, the Bylaws, and the Articles of Union as they are (including Article I of the Constitution concerning the name, and Article VIII of the Constitution concerning the size of the general convention, and Article X, Section 2, of the Articles of Union referred to by Dr. Eastvold). The resolutions are found in the Daily Bulletin, pages 8 and 9.

(2) The convention voted a series of suggested changes that will be submitted to the Joint Union Committee (for example, the suggested change concerning the name of the new Church and the size of the convention). If the Joint Union Committee approves any one or all of the suggested changes made by our convention and such as may be made by the conventions of the Churches with whom we are negotiating, the relevant sections of the Constitution, Bylaws, and Articles of Union will be revised and submitted for approval to the several church conventions in 1958.

(3) Page 71 of the convention's Daily Bulletin records a vote of the convention asking that a memorandum be "filed with the Joint Union Committee" advising the committee of the ELC decision to join the World Council of Churches. If the history of the last two sentences in Article X, Section 2, is borne in mind, (this was a compromise to which the representatives of the three negotiating Churches could give their consent and was so reported in my introductory statement to the convention Thursday evening, June 21), then it may well be that the other negotiating Churches will consider the ELC action in joining the World Council of Churches as good and sufficient reason for deleting the last two lines of Article X, Section 2 (it is these sentences that are referred to in Dr. Eastvold's article). However, what action the Joint Committee will take remains to be seen. If the Joint Union Committee votes to revise Article X, Section 2, of the Articles of Union, this revision will, along with other document changes, have to be approved by a two-thirds majority in each of the 1958 conventions of the negotiating Churches.

FREDRIK A. SCHIOTZ
President of the ELC

from the fear of what will happen to our faith on the *local level,* now that we are to be members of the WCC.

The division in our controversy has been sincerely "because of Him" (John 7:37-44). Division is not altogether to be regretted. Where there is no religious strife, it may be because there may be a lack of religious conviction. Whole parishes in Christendom are in a peace of death with no religious controversies! We might well dread the religious sepulchres more than the battles among the spiritually living. Differences are better than apathy and indifference. We regret that differences come about in our time, as in the time of Jesus, "because of Him." Jesus stood and cried at the feast inviting the people to come to Him if they would be eternally saved and happy. They would have to submit to His discipline and His doctrines, and leave all false religions. Some of the people in that day rejected His claims altogether, while others admitted a portion of Christ's claims. They admitted He was a good man and even a prophet. However, they did not wholly enroll under His banner. They denied His deity and His atonement. The Jews had orthodox heads but heterodox hearts.

Jesus is both God and man. This is the doctrinal battle-ax of division. Christians do not agree about everything; perhaps it is better so, lest we get one big Church with either a Roman or a Protestant pope, or both. It is easier to love and tolerate some people if we do not live in the same house with them, or even see them too often. There are certainly some benefits in having the Christian Church divided.

The Acute and Disturbing Problem Is at the Local Level—Unionism

Since the real controversy centers, to a large degree, on the *local level,* let us see what should be our witness on that level as members of the WCC. If the fellowship is one of Churches (synods), does it mean that we now get into the world stream and adopt a program of unionism?

By *"unionism"* we do not refer to the *desire for Christian unity* among all Christians on earth. That desire is legitimate. No one longs for it more than does Christ Himself! He prayed for it before entering Gethsemane (John 17:21-23). He prayed not only for the spiritual unity in the Universal Church, but also for a manifestation of this spiritual unity over against the world, "that the world may believe that Thou hast sent me." All true Christians who own Christ as their head share in this desire and join in this prayer. Neither do we designate by *"unionism"* any proper and legitimate *endeavor* to *attain the unity* so strongly desired and so earnestly prayed for. Rather do we consider it our duty to do all that is in our power to attain Christian unity. Otherwise our desire and our prayers for unity would hardly be sincere.

By *"unionism"* we mean the *desire* to achieve a *proper* union, or any *endeavors* to attain such *improper* union, or *acts* that assume the existence of bond of unity where no real unity exists. Put in other words, *"unionism"* is the uniting of all sorts of Christians for worship, or of Christian denominations, which differ in doctrine and practice, into one church fellowship and religious worship, *without having previously achieved real unity in doctrine and practice;* or the *desire* and *attempt* to unite them without first seeking to achieve real unity, or the *acting as if doctrinal differences did not exist, or as if they were inconsequential (indifferentism).*

The Galesburg Rule

The Lutheran Church in America has been greatly influenced by the Galesburg Rule, which reads as follows: "Lutheran pulpits for Lutheran ministers only—Lutheran altars for Lutheran communicants only." The *Rule* was designed to work against laxity and in favor of discrimination. When the Iowa Synod (now a part of the ALC), was questioned whether the *Rule* was a mere rule of order or to be regarded as a confessional principle, Dr. C. P. Krauth defined the exceptions in these words:

> "(1) The exceptions belong to the sphere of privilege and not of right; and
>
> "(2) The determination of the exceptions to be made in conscience with these principles by the conscientious judgment of pastors as the cases arise."

Our own confessions are our only test of orthodoxy. As members of the WCC, we have in no way decided, nor can we agree, to surrender Luther's Catechism or the Augsburg Confession.

We do not sit in judgment over the many sincere Christians found in many and varied evangelical and reformed American Churches. However, their test of orthodoxy is not the same as ours. Truth admits of no degrees—error admits of many. If the doctrine of the Trinity is scriptural, then the Manicheans, Arians, Eunomians, *et al* are wrong. If the doctrine of original sin is scriptural, then the Pelagians are wrong. If our doctrine of the person of Christ is scriptural, then the Socinians, Unitarians, and Eddy Scientists are wrong. If others are to decide for us, then our faith will be lost. *We must either convict the others, be ourselves convicted, or remain separate.* We still have a right to say who shall kneel at our altars and who shall stand in our pulpits. *In fact, this is a very great responsibility and a true witness.* We have a responsibility to keep the errorists advised against their errors. The Word of God must be the final arbiter and judge.

The Bible is God's infallible and authoritative Word. The Bible is either the final authority or it is not. It

the Word of God, or human reason. It is at this that our difficulties with the WCC begin or end. was Luther's cornerstone. It must be ours too. e can be no compromise here. We must still hold e Reformation position, "The Word alone, faith , and grace alone." We sincerely believe that any rsal faith must be substantially equal with our ssions. He who seeks permission to be a guest at ord's Supper in the Lutheran Church, and know- denies or ignores our confession of faith, is in- e. Even though our confessions are human pro- ons, they are nonetheless soundly based on the tures. Truth cannot and never will be changed. Church does not demand that all her members are scientific theologians, but she does insist upon ableness and a willingness to learn. Our Church ot surrender her historic creed for the sake of larger vship among many kinds of professing Christians.

ce the Lutheran pastor is called by a Lutheran egation to preach God's Word in its truth and , he cannot resign the teaching of doctrine in the ch, at any time, to anyone whom he knows to be -Lutheran. Such resignation would lead to general bance, confusion in regard to doctrine, unhealthy ual life, the mistaken recognition of error as some- innocent, and like evils. Such procedure would be subversive to the Doctrine of the Keys, and would lead to schism and heresy, for it is tantamount to a denial of the Word of God. The disguise of charity reigns supreme in unionism and rationalism, and those who expose the same are frequently branded as narrow, bigoted, and intolerant. We cannot take our stand on the quick-sand of expediency, courtesy, or false charity, but only on the Word of God and our confessions. We are bound by these cardinal principles.

This Is a Hard Rule

This is a hard Rule. But, it must be practiced even today. Even if it is not practiced, it is right. Because some violate our Church Rule, that is no reason for casting it aside. We must bear evil without making it legitimate. We are exposed to *laxity* and *unionism*. Our membership in the WCC will *make it more difficult* for many pastors on the local level to practice our historic position on *unionism*. Some may endure a sort of martyrdom because they remain true to our historic position. Others will regard membership in the WCC as a new freedom to practice unionism on the local level in the form of "community services." Strong evidences to that effect are already appearing. The full effect of this may take a generation or more. History repeats itself.

(Continued in next issue)

SCHOOLS AND COLLEGES OF THE ELC

Initial Enrollment Figures

eminaries	Juniors	Middlers	Seniors	Special	Interns	TOTAL
uther Theological Seminary, St. Paul	133	136	110	11	86	476
uther Theological Seminary, Saskatoon	4	7	6	6 (Pre-seminary)		23
					Total	499

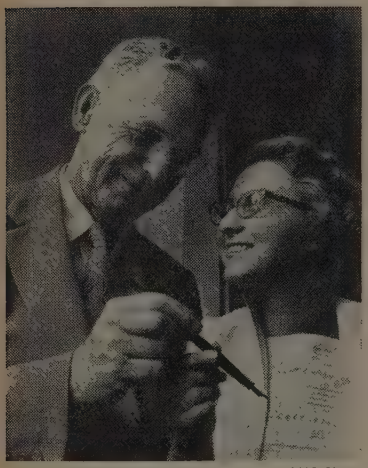
olleges	Freshman	Sophomore	Junior	Senior	Part-time and Special	TOTAL
ugustana College	429	282	225	158	22	1,116
oncordia College	546	392	277	216	18	1,449
uther College	404	289	190	165	22	1,070
acific Lutheran College	416	297	234	176	163*	1,286
t. Olaf College	596	477	357	284	10	1,724
Valdorf College	167	105			4	276
					Total	6,921

cademies	9th grade	10th grade	11th grade	12th grade		TOTAL
ugustana Academy	52	53	58	54		217
amrose Lutheran College	65	41	21	9		136
akota Lutheran Academy	35	32	24	24		115
utheran Collegiate Bible Institute	19	26	40	50	8 (Bible Dept.)	143
					Total	611

ncludes 42 extension students.

Here and There on the Christian Front

Edited by Raymond M. O



RNS Photo

FIRST WOMAN STUDENT AT SEMINARY —Miss Barbara Ritchie of Columbia, S. C., is the first woman student at the Lutheran Theological Southern Seminary at Columbia, since it was founded 125 years ago. She is shown with Dr. John L. Yost, president of the ULCA seminary. Miss Ritchie registered for a graduate course in church education and administration for women, leading to a master's degree.

EXCAVATE BIBLICAL CITY OF GIBEON

Seven American archaeologists, headed by a divinity school professor, found the site of the Old Testament city of Gibeon this summer and excavated its water system and parts of its fortifications. The Museum of the University of Pennsylvania and the Church Divinity School of the Pacific at Berkeley California, sponsored the 12-week expedition.

The "royal city" was uncovered at el-Jib, an Arab village of about 900 inhabitants eight miles north of Jerusalem. University officials said identification was made positive by inscriptions found on three storage-jar handles. There the owner had scratched his address, Gibeon, in ancient Hebrew script. "This is the first time in the 66 years of Palestinian archaeology that this kind of definite identification has appeared," the university declared.

The most spectacular find made by the expedition was a circular pool 36 feet in diameter and deep enough to "contain a three-story house." The pool was cut from the solid rock. It is believed that this is the pool mentioned in chapter 2 of the Second Book of Samuel.

EPISCOPAL PARISH RAZES SLUM DWELLINGS

In a decision not to profit from human misery, an Episcopal parish in a suburb of Wilmington, Delaware, has torn down 13 income-producing slum dwellings it owned. The weathered frame buildings, part of an old mill company town, were willed to St. Barnabas' church by a parishioner, Frederick Bringhurst. He was senior warden for many years and treasurer of the Diocese of Delaware at the time of his death.

Speaking of Mr. Bringhurst's position as the landlord for some 50 years, Bishop J. Brooks Mosley of Delaware said that in past years the provision of low-cost housing to mill workers was considered morally commendable that times have changed.

The rector of the church, the Jack Smith, in explaining the situa said, "As suburbs of Wilmington croached on the town, the church an unparalleled opportunity to set pace for needed improvements. tension and contrast between the and the new posed a moral prob that needed correction, even thou meant we lost more than $300 a m in rents."

It took over a year to rehouse tenants, some in other church-ow houses. For many years about half tenants had been Negroes, the o whites, even though segregated ne borhoods are the rule in Delawa

SEEK RURAL PROBLEMS ON AGENDA OF WCC ASSEMBL

Sixty-five rural experts from 15 c tries have asked the World Counc Churches to include problems of life on the agenda of its next As bly, expected to be held in Asi

RURAL EXPERTS CONSULT— The Rev. C. Murray Rogers of the (Anglican) Community of the Little Family of Jesus, near New Delhi, India, and the Rev. J. C. Mvusi of South Africa (right) discuss similarity of problems arising in their work on two continents. They met as delegates to a conference on the Church and Rural Life sponsored by the World Council of Churches' Ecumenical Institute. The conference was held at Bossey, near Geneva, Switzerland, and was attended by rural experts from 15 countries.

RNS Photo

MINISTER THREATENED—The Rev. Donald W. Clark, vicar of St. Timothy's Episcopal Church, Ft. Worth, Texas, speaks to an angry anti-integration crowd, which gathered outside Mansfield High School to prevent the enrollment of Negro students. He said he was there to see if there was anything he could do as a Christian to settle the controversy. "All men are equal under God," he told the men. He was booed, however, and threatened with violence until rescued from the mob by Texas Rangers.

RNS Photo

The request came from a week-
conference on the Church and
Life of the World Council, meet-
Switzerland.
delegates urge that another in-
ional rural life conference be held
58 or 1959, and that it include
ate representation from Asia,
, and Latin America, more lay
pants "so that the voice of the
r himself can be heard more,"
greater emphasis on educational
ms in relation to rural life.
or topics discussed at the con-
e included the rural exodus, new
ds of evangelizing rural areas,
roblems involved in two genera-
living on the same farm.

-RELIGION CAMPAIGN HINA

and better propaganda urging
inese people to abandon religious
and activities and embrace athe-
materialism has been demanded
ueh Hsi, Communist Party ideo-
l magazine published in Peiping.
spapers should make this propa-
a regular task," it said. "In the
ot enough has been done in this
t."

magazine reported that during
r-month period this year "180
s were released by 30 newspapers
provinces to propagate material-

ism," but that much remained to be done.

It complained that many articles on atheistic materialism are dull and uninteresting and that much of the propaganda material has not been prepared in sufficiently clear and vivid form. "Our problem at present is that articles to publicize materialism should be regularly carried by newspapers, and that such articles should be written in readable form," the magazine declared.

WORTHY OF NOTE . . .

During the past ten years Canadians spent more than five times as much on beer and liquor and three times as much on tobacco as they gave to their churches, Dr. Victor Mooney, treasurer of the United Church of Canada, told the denomination's General Council. . . . Egypt's Roman Catholic schools have agreed to comply with a new law requiring them to teach the Islamic religion to their Moslem students. They made a condition that the textbooks, instructors, and all expenses of the religious courses be provided by the government. . . . Churches in North Carolina have launched a campaign to obtain one million signatures on petitions asking the legislature to call a statewide referendum on prohibiting the manufacture and sale of alcoholic beverages. . . . Speaker of the House Sam Rayburn, who had never been affiliated with any congregation, was received into the Primitive Baptist church at Tioga, Grayson County, Texas, on September 2.

RNS Photo

QUEEN JULIANA OF THE NETHERLANDS (left) opens the first International Conference on Human Relations at Nijmegen. At the center of the table is Prince Bernhard. The meeting was attended by more than 250 churchmen, educators, business men, labor leaders, and social scientists. It was sponsored by the World Brotherhood organization founded in 1950 to promote amity among races, religions, and cultures.

Within the E.L.C.

RECOGNITION DINNER

Dr. and Mrs. T. G. Overson were honored at a recognition dinner Sept. 24 on the occasion of the completion of 30 years of service by Dr. Overson in the finance department of The Evangelical Lutheran Church. Present were about 85 persons, associates of Dr. Overson and their wives, the members of the Board of Trustees and the ELC Union Committee and their wives. Dr. Charles L. Nasby was toastmaster. Addresses and greetings were given by Dr. Fredrik A. Schiotz, president of the ELC; Dr. Raymond M. Olson, director of Stewardship; Dr. J. A. Aasgaard, president emeritus; and Dr. A. L. Abrahamson, chairman of the Board of Trustees, who presented the honored couple a gift on behalf of the Board of Trustees. Dr. Overson is in charge of investments for the Church and is executive secretary of the Board of Trustees. He has been a member of the Joint Committee on Polity and Organization since it was established and has been chairman of the ELC group on this committee.

PERSONS

The Rev. Ray Melheim, pastor of the Souris Lutheran parish, Souris, N. Dak., has accepted a call to Dilworth, Minn. He will begin his new work Oct. 10.

The Rev. Walter E. Schultheiss, a pastor of the American Lutheran Church, is temporarily serving Tamarack Church near Arcadia, Wis. This congregation has been served by ALC pastors for a number of years.

The Rev. R. S. Aanestad, pastor of University Church, Grand Forks, N. Dak., is temporarily serving the Rosendal Church, Reynolds, N. Dak.

The Rev. S. Sigurgeirson, a pastor of the ULCA, is serving temporarily the ELC congregation at Edmore, N. Dak.

The Rev. Allen J. Severson, is devoting all his time to teaching at Lutheran Collegiate Bible Institute, Outlook, Sask., Canada. His former call was to the Birch Hills parish, Sask.

Miss Shirley Bonnallie was installed as parish worker at Salem Church, Lake Mills, Iowa, Sept. 16. She is a graduate of the Lutheran Bible Institute, Minneapolis. Pastor of Salem Church is the Rev. A. I. Kvamme.

Miss Louise Koch has been added to the staff of Central Church, Minneapolis, to work chiefly in the field of social work. Miss Koch is a graduate in sociology from the University of Iowa and has a master's degree in social work from the University of Denver. Her previous position was with the Lutheran Welfare Society of Iowa.

Miss Mabel Thorstensen, the first staff member of the Lutheran Welfare Society of Wisconsin, has recently resigned after nearly 20 years of service. A dinner in her honor was held in Milwaukee on Sept. 17, and speakers from throughout Wisconsin paid tribute to the woman who helped build the organization into one of the largest welfare groups of its type in the country. Miss Thorstensen will work at the Bethesda Home for the Aged in Chicago.

The Rev. Donald Docken has received the degree of Master of Theology from Princeton Theological Seminary.

The Rev. S. M. Kvinge has accepted a call to Our Saviour's Lutheran Church at Anaconda, Mont., and will begin his service there on Nov. 1.

DISTRICTS

Eastern

Iola, Wis. Our Savior's Church will broadcast its 9:30 worship service over Station WDUX, Waupaca, beginning Oct. 14. The Rev. J. P. Hulterstrum is pastor of the congregation.

Staten Island, N. Y. Zion Luth Church has called the Rev. Floy Lien of Windom, Minn. to be its tor, and he will start his service around the first of the year. P Orvis Hanson, who is doing gra work at Princeton Seminary, is se as interim pastor of the congreg

Southern Minnesota

Montevideo, Minn. On Sept. 23 Rev. Vern P. Asleson was installe assistant pastor of Our Savi Church in Montevideo. At the service, Miss Audrey Larson wa stalled as parish worker. The G. B. Odegaard officiated at th stallation service. Grant Sorens pastor of the congregation.

South Dakota

Willow Lake, S. Dak. A recer alignment in the Watertown C has resulted in Grace and Good congregations being united into a ish. Mr. Edmund R. Youngquist serve as student pastor for a yea fore he returns to the seminary Sept. 23, a program was given in of Pastor and Mrs. H. J. Peters Bryant, who have previously s both congregations.

Mission Hill, S. Dak. The Rev. liam L. Vaswig has accepted a c the Gayville-Vangen parish, and begin work there on November was ordained in Spokane, Wash Sept. 23.

North Dakota

Almont, N. Dak. The Al United Lutheran Church dedicate new church building on Sept. 9, District President Loyal Tallakson ciating. Former pastors Carl G. N of Minot and C. J. Fylling of marck participated in the dedic services. The total cost of the c was kept down to $17,000 becau much of the labor was donate members of the congregation. The ing capacity of the new buildi about 350.

Rocky Mountain

Bonners Ferry, Ida. On Sept Trinity congregation moved int first unit of its new church. The which is worth about $40,000, co than $30,000 due to much do labor and material. It will be pai this year, and the congregation voted to build a parsonage next s The Rev. Gerald Amundson is p

Wolf Point, Mont. Pastors o eastern Montana area met on Se

cuss the possibility of building a for the aged in this area. Con- ions which would sponsor the sed home are in an area from to the Montana-North Dakota r, and south to the Glendive area.

nia

gecrest, Calif. Grace Lutheran h, a home mission congregation, ly dedicated its new parsonage. congregation, which was organ- in January of this year, serves Ridgecrest and the Naval Ord- Test Station located at China in the heart of the Mojave Des- The congregation has recently ased three acres of land as a site s future church. Roger Veum is .

IVERSARIES

Centennial at Arendahl

ndahl Lutheran Church at Peter- Minn. celebrated its 100th anni- y with a series of services, Sept. Speakers included Dr. F. A. z, president of the ELC, Dr. A. ogness, president of Luther Semi- and Dr. E. C. Reinertson, presi- of the Southern Minnesota dis- The Arendahl congregation has ine sons and daughters into full- Christian service, and thirteen the congregation have become s' wives. James W. Asp is pastor congregation.

75th at East Bethany

East Bethany congregation of the Bryant, S. Dak. parish celebrated its 75th aniversary on Aug. 26. The Rev. Elmer Dahle of Chester, Iowa, who served the congregation from 1919-1921, delivered the sermon at the festival service. Pastor Edward Jordahl of Dodgeville, Wis., who served the parish for the next nine years, also took part in the festivities. The Rev. Henry J. Peterson has been pastor of the congregation since 1931.

60th at Plymouth

Plymouth congregation of rural Mauston, Wis. celebrated its 60th anniversary on Sept. 9. Speakers were two former pastors, Missionary S. Tverberg of Northfield, Minn. and the Rev. A. M. Rusten of Black River Falls, Wis. Burnell A. Lund is the present pastor.

50th at Stanley, N. Dak.

Golden anniversary services were held on Sept. 15-16 at Stanley Lutheran Church in Stanley, N. Dak. Former pastor J. Obert Jorgenson preached the sermon at the Holy Communion service Saturday evening, and District President Loyal Tallakson preached at the festival services on Sunday. The Rev. L. O. Lasseson of Bigfork, Mont., who served the Stanley congregation from 1924-1932, was the afternoon speaker. Harvey Gilbertson is the present pastor.

IN, MINN.—Lake Sarah Lutheran Church was dedicated on Sept. 9, the Rev. E. C. tson officiating. The Lake Sarah congregation is a consolidation of Bethany Lutheran stana) and Modum Lutheran (ELC). The new church seats about 300 and was t a cost of about $70,000. Members of the congregation donated a great deal of Dr. G. E. Frost of Luther Seminary and the Rev. John Larson, former pastor of y, took part in the dedication services. The Rev. John B. Rockne is pastor of the gation.

OBITUARIES

The Rev. Odean C. Monson

The Rev. Odean C. Monson, pastor of the Petersburg, N. Dak., parish, died at Bemidji, Minn., Sept. 1. Born at Lily, S. Dak., Nov. 18, 1904, his family moved to Philip, S. Dak., two years later, where Odean's father homesteaded. After his mother died when he was three years old, he lived at various places and attended a number of schools. In early manhood, he entered Augustana College, Sioux Falls, S. Dak., graduating in 1929. He entered Luther Theological Seminary and graduated in 1932, being ordained that same year. Pastor Monson served his entire ministry as a rural pastor, with parishes at Mizpah, Minn. (1932-1939), Stanhope, Iowa (1939-1949), and then Petersburg, N. Dak., until his death. He served on various boards, including those of Waldorf College, the Story City Home for the Aged, and the Lutheran Welfare Society of Iowa. He also was active in young people's and Bible camp work.

In 1933, Pastor Monson was married to Christie Hermanson, Garretson, S. Dak., who survives him, together with four children.

Funeral services were held in Petersburg Sept. 4, Dr. Loyal E. Tallakson, president of the North Dakota District, officiating. Final services and burial were at the Norway Church, Garretson, S. Dak. Dr. Alvin N. Rogness, president of Luther Theological Seminary, and the Rev. Erling Rossing, local pastor, in charge.

G. D. Comnick

Funeral services for G. D. Comnick, member of Trinity Church, Westbrook, Minn., were held Sept. 16. The local pastor, the Rev. L. B. Brakke, was in charge. Mr. Comnick was born Jan. 6, 1893, and spent his entire life in the Westbrook community. He was active in both church life and community life. Surviving are his wife and three children: a daughter, Mrs. Clifford Gunderson, and two sons, both pastors of the American Lutheran Church: Donald, Rock Falls, Ill., and Russell, Washington, Ill. His sons officiated at the committal service.

William B. Ingvoldstad

William B. Ingvoldstad, prominent layman of Decorah, Iowa, died suddenly at Long Lake, Ill., August 16. Funeral services were at Decorah Lutheran Church August 20, the pastor, the Rev. Ivar Gjellstad officiating. Dr. J.

C. K. Preus and Dr. Charles L. Nasby represented the ELC.

Mr. Ingvoldstad was born in Decorah June 21, 1875. He early entered the lumber business and had had a business of his own since 1898. In 1903 he was married to Sophia Larson. To them were born three sons, all of whom became associated with their father in business. Mr. Ingvoldstad was continually active in church life and affairs. He was superintendent of the Sunday school for 25 years and sang in the choir for many years. He was on the board of Aase Haugen Home for the Aged at the time of his death.

ANNOUNCEMENTS

WMF Circuit Meetings

Eau Claire Ct., First Church, Eau Claire, Wis., Oct. 9.

Lemonweir Ct., Bethany Church, Mauston, Wis., Oct. 10.

Harvey Ct., Hoff Church, Heimdal, N. Dak., Oct. 10.

Watertown Ct., Leganger Church, Toronto, S. Dak., Oct. 10.

Clearwater Ct., Trail, Minn., Oct. 12.

Warren Ct., First Church, Stephen, Minn., Oct. 16.

Thief River Falls Ct., Badger, Minn., Oct. 23.

Decorah Ct., Decorah Lutheran Church, Decorah, Iowa, Oct. 29.

Fillmore Ct., Freemont Church, Freemont, Iowa, Nov. 1.

Goodhue Ct., First Church, Faribault, Minn., Nov. 2.

Aberdeen Ct., Bethlehem Church, Aberdeen, S. Dak., Nov. 4.

LDR Circuit Meetings

Southland and Los Angeles Cts., La Jolla Church, La Jolla, Calif., Oct. 20-21.

Bemidji Ct., Zion Church, Blackduck, Minn., Oct. 15 (evening)

Luther League Convention

St. Paul Ct., East Immanuel Church, Rose and Payne Aves., St. Paul, Minn., Oct. 14 (afternoon and evening).

Circuit Convention

Mondovi Ct., Modena Church, Nelson, Wis., Nov. 18-20.

Wanted: 25 or more used hymnbooks for Lutheran church in Paynesville, Minn. Write Mr. G. Jacobsen, Room 235, Luther Theological Seminary, Como Ave. and Luther Place, St. Paul, Minn.

For Sale: 18 used pews, 11 ft., 3 in. in length. Comfortable and in good condition. Write: The Rev. Laurel M. Udden, Evansville, Minn.

CHANGE OF ADDRESS OF PASTORS

Marvin A. Berkeland, Porter, Minn. 9-1-56

A. R. Blegen, 3913 W. North Ave., Chicago 47, Illinois, 9-17-56

O. C. Brenna, 1426 Monroe N. E., Minneapolis, Minnesota, 9-20-56

K. E. Christopherson, 1211 6th St. S., Minneapolis 14, Minnesota, 9-14-56

A. B. Cornelson, Box 454, Chinook, Montana, 9-11-56

Harald Farseth, 5636 Tower Avenue, Superior, Wisconsin, 10-1-56

Irwin A. Flaten, 5th St. and 3rd Ave., Washburn, Wisconsin, 10-1-56

E. A. Fretheim, 5212 Bloomington Ave., Minneapolis, Minnesota, 9-20-56

B. W. Holter, Sun Prairie, Wisconsin, 9-16-56

Otto G. Juul, 4533 Penn Ave. N., Minneapolis, Minnesota 9-17-56

Rodney A. Kvamme, 407th Air Base Gp., Malmstrom AFB, Great Falls, Mont., 9-1

O. A. Langehough, 7900 N. W. 8th, Vancouver, Wn., 10-1-56

R. L. Nedrud, Box 386, Pelican Rapids, Minnesota, 9-2-56

Harald Olson, Apartado Nacional 2, Bogota, Colombia, S. A., 9-19-56

Morris N. Peterson, Chap. Office, Center for Fed. Prisoners, Springfield, 9-13-56

Herbert Ringo, 1705 Colby Ave., Everett, Washington, 9-24-56

W. Gordon Smedsrud, 3319 Story, Ames, Iowa, 9-19-56

W. D. Tollefson, Rt. 3, Box 696, Puyallup, Wash., 9-1-56

E. O. Ulring, Volga, S. D., 9-15-56

K. B. Vaaler, 1034 S. Walts Ave., Sioux Falls, S. D., 10-1-56

N. L. Wogen, 3220 Iowa Ave., Cedar Rapids, Iowa, 9-20-56

CHURCH ORGANIZATIONS . . .

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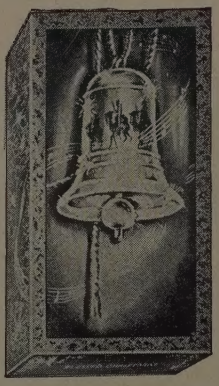

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The Parish Conservation Service of ELC serves many people each year. the listings below. They may be of val you or someone that you know. The n of the propositions advertised have not investigated and the Parish Conserv Service assumes no responsibility in matter. Send your ads and communica to: The Parish Conservation Service of ELC, 422 South Fifth Street, Minnea 15, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

80 acres with modern home, on new highway No. 28, 2 mi. east of To S. Dak. Strictly Lutheran community. sell due to illness. 4

331 acre farm, central Minn., good l ings. At least 250 acres in cultivatio miles from good town. Telephone, elect good roads, 4 miles from Lutheran Ch $60.00 per acre. 4

162 acre dairy and tobacco farm in S Wis. 75 acres open. House fair, other l ings good. Water in house and barn. S bus. 400 ft. from a Lutheran Church. 4

160 acre farm in southern Lyon Minn. On paved road—1½ miles from Lutheran community on school bus Good buildings, REA. 4

esses

g established hardware store for sale ginal owner's son. Located in small, g town in northern Minn. resort and area. Clear stock. Reduced from 0 to about $8,000 at net cost, plus s depreciated to $1,500. 482-5C

FOR RENT

acre farm, livestock and grain leases. res cultivated. Modern house. Lutheran nity with Lutheran school, in eastern 482-6A

d 120 acre farm, complete set of build- cated in western part of Beeker County, 482-7A

rtment near 28th and Portland, Minne- Heated and furnished; living room, room, kitchen, 1 bedroom, and bath. per month plus utilities. Available for r 15th to June 1st, 1957. No children l. Best for a couple or mother and er. Near bus line. 482-8B

WANTED TO RENT

eran family with two small children apartment or duplex in Minneapolis Paul area. 482-9B

POSITIONS WANTED

dle-aged practical nurse available Oct. vate home preferred in northern or Iowa. 482-10D

erienced farmer, 33, married, 4 children, year round work on a farm in eastern Experienced with livestock and ma- . Prefers separate house, close to Can furnish good references. 482-11E

available by Nov. 1, for bank work .L.A. or P.C.A. or Dairy Credit. Pre- airy community. 482-12E

HELP WANTED

dle aged Christian woman to live in with a semi-invalid in a wheel chair. board, and some wages. 482-13F

vidowed salesman with a six year old er desires housekeeper. Strong Luther- mmunity in western Minn. Widow with n will be considered. Good wages. 482-14F

. nurse, or woman who has cared for folks, to serve as night nurse at a . Home for Aged. Individual room in ouse, board, laundry, hospital insur- ight hour day, time off. Begin Oct. 15. 482-15F

tical nurse or nurse's aid for Old Peo- Home in Minneapolis. 482-16F

dle-aged woman for housework on an arm. No outside work. 482-17F

le Lutheran man, 80 years of age and od health, desires companion to help ith a few chores on farm in Pierce . 482-18G

excellent opening for a single man or d couple to operate a meat produce ocery store. Wage to be offered. Oppor- for wife to work also. 10% commission fits. Located in northeastern N. Dak. an church, grade and high school in 482-19G

lications desired for position of chief er and director of maintenance. Must Minn. First Class steam license or better. spital in northern Minnesota. 482-20G

pital Administrator wanted for a new , debt-free hospital; located in a beau- Minn. town. Send qualifications and ot of yourself in first letter. 482-21G

In Loving Remembrance

Memorial Wreaths—ELC

From August 27-31, 1956

Ness, Mrs. Minnie, Webster City, Iowa, $9.
Nygaard, Mary, Shelley, Minn., $6.
Olson, M. W., Hendricks, Minn., $265.
Olson, Ole C., Vining, Minn., $5.
Orvik, Alfred, Shelley, Minn., $3.
Roed, Mrs. N. J., Fertile, Minn., $42.
Rue, Olive, Minneapolis, Minn., $5.
Rystad, Mrs. Sigri, McIntosh, Minnesota, $6.
Sampson, Peter J., Bartlesville, Okla., $15.
Sather, Henry H., Eleva, Wis., $7.
Seim, Claus, Kasson, Minn., $23.
Simonson, Carrie, Sioux Rapids, Iowa, $2.50
Sybilrud, Arthur, Waseca, Minn., $5.
Thompson, Mrs. Randa, Eagle Grove, Iowa, $13.
Thorsen, Mrs. Marie, Avenel, New Jersey, $100.
Tobiason, Hans, Aberdeen, So. Dak., $20.
Torkelson, Andrew, Shelley, Minn., $3.
Trettin, Arthur C., St. Ansgar, Iowa, $60.50
Tvedt, T. L., Sinai, So. Dak., $500.
Ulland, Mrs. Lewis, Austin, Minn., $67.
Vig, Oscar, Bentley, Alta., Canada, $5.
Vaster, Elise, Emmetsburg, Iowa, $8.
Wallen, Millard, Clarkfield, Minn., $29.50
Wold, Mrs. Ole, Mabel, Minn., $10.
Young, Mrs. Mary, Decorah, Iowa, $7.

From August 27 through 31, 1956

Austin, Mrs. Andrew, Thompson, Iowa, $29.
Austion, Mrs. George, Lanesboro, Minn., $33.
Axen, Vincent, Fargo, No. Dak., $195.
Beito, Mrs. Anna, New Effington, So. Dak., $5.
Breese, Melvin, Osakis, Minn., $2.
Ceplak, Joe, Grove, Clara, Hayfield, Minn., $62.
Cerney, Mrs. J. L., Osage, Iowa, $10.
Clark, Charlie, Sedan, Minn., $49.
Clausen, Sr., Mrs. James, Oslo, Minn., $5.
Davidson, Mrs. Carl, Zumbrota, Minn., $32.
Dokken, Lawrence, Astoria, So. Dak., $35.
Donovan, Anna, Franklin, Minn., $7.
Ebell, Louis, Berwick, No. Dak., $17.
Eklund, Albin, Badger, Minn., $5.
Enstad, John, Pierpoint, So. Dak., $50.
Erickson, E. T., Peterson, Minn., $51.
Fatlan, Gilbert, Lisbon, Illinois, $8.
Flattum, Mrs. Richard, Butler, So. Dak., $3.
Greseth, Mrs. S. R., Zumbrota, Minn., $2.
Grue, Mrs. Sophie, Gonvick, Minn., $13.
Haga, Mrs. Inga, Rothsay, Minn., $17.
Hanson, H. B., Sauk Centre, Minn., $37.
Hanson, Mrs. Ingvald, Twin Valley, Minn., $5.
Havneros, Mrs. Ivar, Story City, Iowa, $19.
Holland, Henry, Thompson, Iowa, $39.25
Hovda, Andrew, Maynard, Minn., $52.
Iverson, Dan, Minooka, Ill., $4.
Iverson, Edwin, Seattle, Wash., $2.50
Iverson, Mrs. J. A., Lanesboro, Minn., $57.
Johnson, Harris, Radcliffe, Iowa, $23.50
Johnson, Hjalmar M., Pelican Rapids, Minn., $44.50
Kittleson, Anna, Louisburg, Minn., $37.
Kolden, Richard, Patterson, Calif., $15.
Kragrude, Andrew, Pelican Rapids, Minn., $2.
Langland, Charley, Decorah, Iowa, $1.
Larson, Mrs. Josephine, Lisbon, Ill., $4.
Larsen, Mrs. L., Underwood, Minn., $16.
Michaelson, Ida, Radcliffe, Iowa, $44.
Monson, Nels H., Bricelyn, Minn., $110.
Morris, Mrs. Becky, Lisbon, Ill., $2.
Most, Samuel, Hawley, Minn., $4.
Myrum, Ole, Louisburg, Minn., $5.
Nelson, Nels O., Elroy, Wis., $3.
Olson, Mrs. Julie, St. Paul, Minn., $7.
Olson, Mrs. Lilly L., Aurora, Ill., $10.
Olson, Mrs. Sarah, Lisbon, Ill., $41.
Olson, Mrs. Sarah, Sedan, Minn., $66.50
Omoth, Mrs. Mary, Cresco, Iowa, $8.50
Overland, Hans J., Rushford, Minn., $14.
Rollog, George, Garreston, So. Dak., $6.
Ruud, Minick, Gatzke, Minn., $2.
Spangberg, Mrs. Sophia, Strum, Wis., $1.
Spillum, Martin, Buxton, No. Dak., $5.
Stadheim, Mrs. L. J., London, Minn., $2.
Stenerson, Erick, Halliday, No. Dak., $15.
Styles, Mrs., Hettinger, No. Dak., $5.
Swanson, Herbert, Elk Point, So. Dak., $5.
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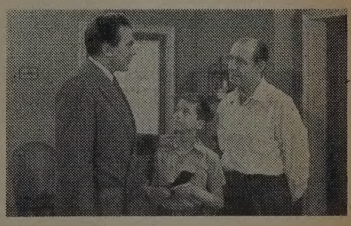

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